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INCITEMENT TO REVOLUTION

Religious Onslaught on the Government and Supreme Court of the United States.

Rev. Dr. Cheever's Fourth and Last Sermon on the Bred Scott Decision.

RESISTANCE TO TYRANTS IS OBEDIENCE TO GOD.

Maledictions Against Unjust Judges in General, and Chief Justice Taney and Associates in Particular.

BRALL WE HAVE CIVIL WAR?

The Rev. Dr. Cheever preached last Sabbath even-ing in his church in Union square his fourth and last seemon against what he denominates the "iniitous" decision of the Supreme Court of the United States in the Dred Scott case. The regular fre-quenters of that church must be highly gratified at e conclusion of this course of sermons, if for no other reason than that they may henceforward hope to be able to obtain ingress to and seats in their pews, a matter of rather difficult attainment on the evenings in which Chief Justice Taney and his associates came in for the denanciations of the reverend gentleman. His audiences have been going on increasing in numbers from the opening to the close of the course; and really if the sermons had not thus been discontinued, it would have been necessary for the preacher to have the Academy of Music as the theatre of his eloquence. That necessity, however, has been obviated by the preacher administering the final blow—the coup de grace to the unfortunate judges who provoked his resentment. Henceforth, we are to have no more of the maledictions and fulminations against unjust judges, except, perhaps, by way of parenthesis or side kicks in future discourses on morality, theology or religion, in the Church of the

The text from which Dr. Cheever preached last Sunday evening was one which he had been challenged to take up and handle. It was that famous text from Paul's Epistle to the Romans, which has been in all ages, within the Christian era, resorted to to enforce obedience to authority:—" The powers that be are ordained of God." He accepted the challenge and handled the matter with great skill, as is shown in the following report of his sermon :-

The great truth here taught is this, that human governers to the present truth here taught is this, that human governers to the great truth here taught is this, that human governers the ecotive to allow leave the cottest of the cot

THE SLAUGHTER OF THE INMOGRATS—60 IT BLIND.
But if you still insist upon unqualified obedience, take the case of Herod, in Matthew ii, 16, and test your principles by his command to slay all the children that were in Bethlehem, and in all the ceasts thereon, from two years old and under. It was a command of the king, founded on reasons of state, and Peter tells you to submit to every ordinance of man for the Lord's sake, whether of the king as supreme, or governors as sent by him. And Paul tells you that whoseover resisteth the power resisteth the ordinance of God, and that every soul must be subject to the higher powers. According to your interpretation it was right, in obedience to the king, to murder those children; it was an act of obedience to God; and according to your theory, if the child Jesus nimself had been murdered under that command, it would have been right and just, and whoever was commanded to put the Babe in Bethlehem to death, was bound in conscience to do it, and if he had succeeded, would have done a thing acceptable to God. My friends, there is a rule in regard so obedience to state policy in such cases—a rule that ever and anon, in the case of any extraordinary wickedness, is heard like the voice of Satan to his friends, "Prepare my way before me"—a rule pithy, terse and comprehensive—"Go it b'ind." If you will obey government in executing unrighteous decrees under pretence of obedience to God, you must "go it blind, both shall fall into the ditch."

UPPER AND NETHER MILLETONES OF SCRIPTURES.

Now, put these two things tygether, Paul's decla-

DIPER AND NETHER MILLETONES OF SCRIPTURES.

Now, put these two things together, Paul's deciration in the 13th chapter of Komans, "Let every soul be satiget unto the higher power," and the same Paul's deciration in the second chapter of the same epistle, that "God will render unto them who do not obey the truth, but obey unright courses indignation and wrath, tribulation and angusish, upon every soul of man that doesh evil." If the higher powers command evil, and a man obether in the sentence of indignation and wrath from the Almighty. Why then, you may perhaps ask, were seen seen strict inductions as to obscline to the obligation of the course of the sentence of indignation and wrath from the Almighty. Why then, you may perhaps ask, were seen seen strict inductions as to obscline to the obligation of the course of a quarry of despotism in the honds of each strict of an interest of the honds of the course of a quarry of despotism in the honds of the stilles of landimited, irresponsible, jure divine typically. When they would grind to pieces the oppressed, and break the very hones of Puritanic handordination against commanded unrighteousness, they put them between these upper and nether millstones of Paul and Peter torn away from God's living temple, and whiled round by unjust judges, for grinding into powder every imagination of resistance against tyranny. When they would crush the grapes of a servite theology itself for an intoxicating draugh of full license to oppression, they threw them into that when press. But wisdom it justified of her children. The exception is given, and is part of the rule, and any conscience, truly tender towards God, delivered from the fear of man, and is part of the rule, and any conscience, truly tender towards God, declivered from conscience toward God, does not permit you to go contrary, in any respect, to the universal law of piety and love. But these injunctions were written especially, in the first case. to propose in the new thorse, and the summary of the propose of the propos

rious liberty of the sons of God do not only subject themselves to him, but are most regular observers of the just commands of man, according to the will of God."

DISONDIENCE A DUTY.

The usurpation of power, for selfish and unrighteous objects, for oppression, injustice and cruelty, is not the ordinance of God, but of sin and Satam. In such a case, it ceases to be the duty of the people to obey; it is the duty of every one to disobey, inasmuch as the very declared purpose and object for which God has ordained the powers that be are set aside by them, and they themselves become nothing but forms of treason against God, and as such the very allegiance of men to God requires, for obedience to him, the punishment of such treason and the restoration of the powers that be, as God has ordained them. Fer the power is the minister of God for good, not evil, and bears the sword for good, not evil, and bears the sword for good, not evil, and they who wield the power for evil, and not good, are themselves resisting the ordinance of God; and they who thus resist, shall receive to themselves damnation, and are bound to be resisted. Conscience towards God commands you as positively to disobey, when the government orders unrighteousness, as it does to obey when it orders righteousness, as it does to obey when it orders righteousness, as it does to obey when it orders righteousness, and for the same reason, because God has laid the sole authority of government in conscience towards find the sole authority of government in conscience towards imim. If, therefore, men obey God, if they obey government out of conscience towards God, they never will permit an unrighteous government to exist over them—they are not permitted of God to permit such a thing. And who does not see that when the consciences of men are thus fastened to God and faithful to him, misgovernment and tyratory are rendered impossible; for no government.

God and faithful to him, misgovernment and tyratory are rendered impossible; for no government every him in th

continues the rassoning, but to love one ano her, for he that loveth another hath fulfilled the law—hath done all that humbe or drive germent—handed in this asying, "Thou shalt love they neighbor as thyagit?" Love worketh no ill to his neighbor, therefore love is the fulfilling of the law, the whole law, human and divine.

FUTTING THE CARE STRENGLY.

If the human laux commands you to do one single thing that in any shape or degree is contrary to this law of love you are bound to-disobey.

The same rule of love that binds the indivitual binds the government; for the government was never instituted for itself, but for God and society—for God's love and man's goodness and happiness. The government has no right to seek its own, but the good of its subjects. The government is the servant of God for the people and the servant of the people for God. In either case it is itself under law, and is bound to obedience and cannot rightfully exist except under the law of love and for the good of the governed. The moment, therefore, the government est out in a career of selfishness, injustice and events of the selfishness, injustice and events of the selfishness, injustice and events of the selfishness of the selfishness in the selfishness of the government selfishness, injustice and events of the selfishness of the selfishness of the selfishness of the government selfishness of the selfishne

"But judgment shall return unto righteousness and the throne of iniquity shall not have fellowship with thee, which framth mischief by a law. Yea! surely God will not do so wickedly, neither will the Almighty prevent judgment. Shall even he that hatch right govern? God striketh them as wicked men in the open sight of others; and when he hideth his face who then can behold him? Whether it be done against a nation or against a man only, that the hypocrite reign not lest the people be ensnared. His eyes are with kings upon the throne, and if they obey and serve him, well, but if they obey not they shall perish by the sword and die without knowledge."

It is clear from these passages that God abhors the unrighteous ruler and unjust laws, and wholly release the people from all obligation to obey any commander of iniquity. The very indictment against Judah is that they kept not the commandments of the Lord their God, but walked in the statutes of Israel which they made. "Ephraim is oppressed and broken in judgment, because they willingly walked after the commandment; therefore I will be unto Ephraim as a moth, and to the house o Judah as rottenness. The princes of Judah were like them that remove the bound; therefore will I pour out my wrath upon them like water. For the statutes of Omri are kept and all the works of the house of Ahab, and ye walk in their counsels, that I should make thee a desolation and the inhabitants thereof a hissing; therefore ye shall bear the reproach of my people." These passages are sufficient proof that though the powers that be are ordained of God, and have no authority from him, but are to be disobeyed. Consequently, an utjust government, a government of oppressive laws, laws that command and enforce injustice and cruelty, carries in its very measures the necessity of its own destruction. A conscience faithful to God will overthrow it. The same thing that sustains a righteous government will overthrow the unrighteous, and for the same reason—obedience to God. Conscience towards God is the protection of men's rights. Conscience towards God is the protection of men's rights. Conscience towards God is the protection of men's rights. Conscience towards God is the protection of men's rights. Conscience towards God is the protection of men's rights. Conscience towards God is the terror of tyrants; it is the awful form in the night visions of that power which maated carties and armed men cannot keep out—that power, invisible and inaccessible in the soul, which like a spirit passes before the face of the oppressor, and stands still, and no bullet, nor spear, nor sword, nor polson, nor hangman's axe can reach it, nor superstition of the di

ordained as a power of equity and truth, and not of subtlety and oppression. Here let me call your attention to the very solemn nature of the oath of office as administered to the judges of this country, and especially its promise, so help me God, to administer justice without respect to persons, in contrast with the retent judgment of the Supreme Court, depriving a whole race, out of respect to their persons, of all the rights of human beings:—

And be it enacted, that the Justices of the Supreme Cout, and the district judge, before they proteed to an extend of the supreme Cout, and the district judge, before they proteed to a country awear teat I will administer justice without respect to persons, and de equal right to the poor and to the rich and teat I will fatthfull, and imparitally decharge and perform all the duties incombent on me as [Catef Justice of the Supreme Court] according to the best of my abilities and understanding, agreeably to the constitution and law of the United State s on help me God!

I swear that I will administer justice without respect to persons on the Catef States on help me God!

I swear that I will administer justice without respect to persons of the Artican race as mere merouandles and persons of the Artican race as mere merouandles and persons of the Artican race as mere merouandles and persons of the Artican race as mere merouandles and proteen to positionally, and as having no rights which white mee are bound to respect. I will administer justice, no right, as citizens, to the administration of justice, never having been intended to be included in the constitution for the (1) persons to be proon; and, therefore, I deciare and adjudge all black persons to be proon; mise able wrethons, who may be reduced to survey, bought and sold, and tested as an ordinary article of merchandite, and the flow white me, and the flow white may buy it em.

This is exquisitely beautiful justice, refined and perfected to a degree never before known in the

an ante sind wante my west ream of the control of control of

as through their own individual consciences to God.

And it is only by their having a conscience under
control of religious obligation and grounded in
God's word that the State can be permanent in
freedom and prosperity.

THE POLITICS—RELIGIOUS CHARACTER OF OUR

Now glance back over the history of our country, from the first political compact in the sabin of the Mayflower, through all change and progress, and follow the course God has taken in his providence to establish such a free and just government. He began with the people. Before he put them out of the ship in which he held them over the snow crested waves, through storms and dangers, he led them "Solmenly and mutually, in the presence of God and of one another, to covenant and combine them-elves together into a civil body politic." "and by virtue hereof to enact, constitute and frame such just and equal laws, ordinances, acts, constitutions and offices, from time to time, as shall be thought most meet and convenient for the general good, unto which we promise all due submission and obedience." The carefulness in regard to justice and equity with which this instrument was framed, and the jealousy of reserve in their conscience toward God, under which they would bind themselves only to such submission and obedience as were due under God, are worthy of all note and imitation. It was thus that God began in this country his own appointment of the powers that be. He set this greet and overshadowing tree, he brought this vine out of Egypt, be caused this government to grow to its present form. It is a thing of growth, as everything of life is. We go back to its roots, and we find them a deep and living network all over the country, on the hills of New England, twined about the rocks, in the heart of the soit, and all along the springs and the bousehold, and above all in the family Bible, at the family altar, woven in prayer. The great tap root was of conscience in the word of God.

SLAVARY A HIDEOUS GRAFT.

So our government has grown, and the legitimate powers of our government are what the roots hear, and not the grafts of tyranny. The root was freedom and petry, not elsavty and injustice. Slavery is a hideous, horrible graft; and if all the limbs that have grown out of it were cut off ty-day, the parent tree would b

WHAT WOULD BE THE EFFECT OF AN OVERTIBOW OF
THE GOVERNMENT?

Suppose our general government so perverted
that a revolution becomes necessary—what then?
It takes virtue to make a revolution, but God can
bring it about. Do we cease to have a government
because we have a revolution? By no means; but
we merely bring back our government to its original
elements, and if even our State governments failed
us a thousand governments would spring up, as of
old, in our town meetings. As long as conscience,
guided by the word of God, remains, our life and
liberty are indestructible. We are like that singular
production of mineral life, the polype; cut asunder
its body and every separate fragment grows into a
perfect whole; cut off the head and the body supplies another; turn it inside out, and not even then
is its law of life suspended, but speedily its vital organs resume their proper sphere and processes. We
are like Milton's angels, when the mountains were
thrown upon them, and it was thought for a time
that their enemies had destroyed them; but they
were unconquerable, indestructible, and speedily assumed their celestial shape and power uniquired.
But without conscience towards God all is weakness,
ruin and choas. But without conscience towards God all is weakn ruin and chaos.

RELIGION AND FOLITICS NOT SAFELY TO BE SEPA-

The separation of our statesmanship and policy from conscience, and exclusion of religion from politics is althium and death. Nevertheless, this exclusion is proclaimed, and we saw in the publis streets the inscription in flaming letters of the party that support slavery, "The constitution for earth, and the lible for heaven!" And this insulting defiaence and rejection of God's authority do not want support even in the religious press and the publit. Beyond question a rapid change has been going on in our system, under such teaching, favorable to universal despotism. Heretofore, the people have been the sovereign, and have managed all things but now the government, from being merely our sgent, are coming to be our master. They are rapidly completing and fastering the usurpation; a few years more, and it will be accomplished, and cespotism firmly in the saddle. Like the old man of the sea, in the story of Subad the Sailor, who begged, on a acount of extreme weakness, to be carried a little while upon his shoulders, but once he got his legs around Sibbud's neck he made him his slave; so the government of a free people on pretence of too great weakness, and the necessity of the conselidation of power, get to themselves a tyrannic sopremacy, and are enthroned upon the shoulders of slaves.

Morthes swoor on the judges, and especially in the course of special pleading and sophistry on which it professes to be grounded. The judge speaks of the black man of this country as not entitled by the constitution theil were some condescending grant of merey from some hung tyrant of an age of despotism and darkness, when the whole are to slavery. How cay grow the white, and all mankind had to take the freedom to est, drink and sleep, to think, speak and act only at the gracious permission of their owner. Who dare speak in this way? How glibly the language of despotism from one of the poople and only the diagnostics of the people and not only the diagnostics of disease and disorganization from the propriet in the poople from the

left hand and they shall not be satisfied; they shall cat every man the flesh of his own arm." These curses have been historically fulfilled in the fall of oppresive nations, and they will be to the letter, in our case, if the people of this country permit the government to make the oppression of the African race their policy, their expediency, if they permit such oppression, because they themselves are not the subjects of it they will become themselves are not the subjects of it they will become themselves the subject of it when it is too late to throw it off. If they lend themselves as submissive tools for torturing others, on the ground that their own rights are not invaded, what can God do with such selfishness?

And here I beseech you to mark the very point where we come into extreme controversy against God. The very revealed grounds on which God has ordained the powers that be show that it is not possible for us to obey those powers when they command us to deprive others of their just rights, without incurring the wrath of God for such obedience. If, because we are afraid of the powers, we choose to disobey God, his wrath is pledged against us. The necessity of choosing begins to press; it is coming to every man's conscience, whether he will obey God or man—whether for the friendship of the government he will run the risk of God's anger—whether for the prosperity of his own business, and the undisturbed enjoyment of his own histories, and the undisturbed enjoyment of histories, and the property of histories, and the property of histories, and the histories and family, and travel and family, and travel and family histories, and the undisturbed histories of his own histories, and the histories of his original that we are bound to respect. Now, mark you, the essence of despots on others, and the histories of histories of histories and family being made to feel the yoke as a personal subjection, a personal infliction, a destruction of their own rights. But here the tyrany is that of height possible dominion, hot a desponsing under which we can have the con-solution of knowing that we can sufer patiently, and have our very suffering accepted of God. On the contrary, our submission itself is sin; our submis-sion is complicitly eith crime; our submission is an act of robbery and cruelty upon others. As thieves, when they have caught an honest man, take him forth and watch him to see if he can rob, and if he will not rob others they will torture him, so they administer their tests and their oaths. They make us swear to execute a pirate's laws, and he that. us swear to execute a pirate's laws, and he that will not do it is marked for proscription and ruin. He that departch from evil maketh himself a prey. The condition of our participation in the sove-reignty is that we agree to make it and maintain it

sovereignty of oppression and of crime.

Now I say that under the whole heavens there is no such wickedness as this. I can go into austria and live there, and undergo with a caim and quiet conscience every one of the oppressions endured there, till I have run the whole gauntlet, and never a nong them all encounter one that is so horrible as that of bing required by law to render myself up an instrument and an executioner of systematic torture upon others. I should not be required in Austria to whip, chain, imbrute others, but merely to endure myself, in common with others, the galling yoke imposed on all. And I might bear that yoke, and yet not feel that every moment in bearing it I was sinning against fied and man. I might bear that yoke and yet stand up beneath it, erect, proud, nonle, as a man, with my conscience unstained before God. But when the very seence of the despotism upon me is that I yield myself to crush out the very heart's blood of liberty and manly life in others, that I swear to treated, as having no rights that any white man is bound to respect—then, every instant that I submit to that despotism, every case in which I do not reject it, denounce it, declare its wickedness, and refuse all submission to it, all participation with it, I am a truitor to God and to my fellow beings. I betray and renounce my own dignity, nobleness, manliness, self-respect, conscience. I sign, as it were, a compact with Satan in my own heart's blood. I make myself the veriest slave in crouching to the teolo, the panderer the go-between, to make and keep slaves for others. The government becomes to us a great devouring whale, and we are all mere pilots to decoy the shoals of black fish into his jaws. We are mere jackals to put government, in making slavery national, makes the holders of slaves our natural jealous tyrants, if we refuse the bribe and oppose the injentity. The government becomes to us a great devouring whale, and we are all mere pilots to decoy the shoals of black fish into his jaws. We are mere jackals

DUTY OF THE CHURCH AND MINISTERY.

It is for this very purpose that God's church
ministry were appointed, for a manifestatio
God's righteoussess and truth to all men's
sciences, to be a perpetual living court, high a
every other court, to bring every thing in hu